The Biſhop of *NORWICH*'s

Spittal-Sermon,

At St. BRIDGET's Church;

On *Eaſter-Monday*, 1710.

Garrard Mayor.

Martis ix. *Die Maij*, 1710.
Annoq; *R. R^na. Annæ*
Magnæ Britanniæ, *&c.*
Nono.

THIS Court doth desire the Right Reverend Father in God, the Lord Bishop of *Norwich*, to Print his Sermon Preached before them, and the Governors of the several Hospitals of this City, at the Parish-Church of St. *Bridget*, on *Monday* in *Easter* Week last.

GIBSON.

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693. e. 15.
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A

SERMON

Preach'd before the

RIGHT HONOURABLE

THE

LORD MAYOR

And the Honourable

Court of Aldermen,

WITH THE

GOVERNORS of the ſeveral Hoſpitals of the City of

LONDON,

In the Pariſh Church of St. *Bridget*,

On *Monday* in *Eaſter*-Week, 1710.

By the Right Reverend Father in God,

CHARLES Lord Biſhop of *Norwich*.

Frimnell

LONDON:

Printed for *D. Midwinter*, at the *Three Crowns* in St. *Paul's* Church-Yard. MDCCX.

Price Three-Pence.

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SERMON

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RIGHT HONOURABLE

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Court of Aldermen,

MVSEVM
BRITAN
NICVM

LONDON.

In the Parish Church of St. Bridget,

On Monday in Easter-Week, 1710.

By the Right Reverend Father in God,

CHARLES, Lord Bishop of Norwich.

Printed for B. Motte, at the Middle-Temple-Gate in
St. Paul's Church-yard. MDCCX.

Price Three-Pence.

1 COR. xii. 24, 25.

God hath tempered the Body together, having given more abundant Honour to that Part which lacked;

That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame Care one of another.

THE Deſign of the Apoſtle in this Chapter, is to enable the *Corinthians* to form a right Judgment of the Proceedings of God in his various Diſtribution of Spiritual Gifts, and the divers Orders he ſet in the Church; that they might account of each according to its proper Dignity and Uſe; that no one might be uneaſy at his particular Portion or Place, nor any one overlooked or deſpiſed; but that All ſhould work together for the Advantage of all, and for the Good of the whole.

And the better to fix theſe right Notions in them, he ſhews them that God had proceeded in building his Church, the Myſtical Body of Chriſt, by the ſame Meaſures he had obſerved in framing the Natural Body of Man; which was ſo well contrived, that were each Member conſcious of its own Beauty and Uſe, and could it declare the Senſe it had of it, each would ſhew

it ſelf ſatisfied with that Rank which it bears in the Body, and they would aſſiſt each other by Choice, as now by the Direction of Nature they all of them conſtantly do.

And as every Man is conſcious of that Wiſdom with which all the Parts of his Natural Body are framed and diſpoſed; ſo the Apoſtle takes it for granted, that if Men attended unto it, they would ſee and confeſs that the ſame Wiſdom appeared in forming and faſhioning that Body of which Chriſt is the Head. He ſuppoſes they would not expect to ſee every Member in the ſame place, or appointed to the very ſame purpoſe; but would look to have each diſpoſed in its Order, and proper Offices aſſigned to every Part; in ſuch ſort, as that no one ſhould be able to ſay it had no need of the other, nor any one tempted to look on it ſelf as of no ſort of uſe; but that all ſhould contribute to the mutual Support of each other, and to the Life and Health and Beauty and Strength of that Body which was made up of them all.

For *God hath tempered the Body together, having given more abundant Honour to that Part which lacked; That there ſhould be no Schiſm in the Body, but that the Members ſhould have the ſame Care one of another.*

In ſpeaking to theſe Words I ſhall conſider,

1. The Variety and Order ſettled by God in the Natural, Spiritual, and Civil Bodies of Men.

2. The Uſe we have to make of obſerving his Order, in every one of theſe ſeveral Bodies.

I. The Variety and Order ſettled by God in the Natural, Spiritual, and Civil Bodies of Men. And to begin with the Natural Body, from which the Apoſtle takes his Argument, to ſatisfy the *Corinthians* of the Wiſdom and Goodneſs of God in the various Diſpenſations of his Spiritual Gifts; I need inſiſt upon it the leſs, becauſe 'tis a Thing we cannot avoid being ſenſible of. We ſee and feel and experience every Day the great Variety of Parts of which we conſiſt; and from the conſtant Occaſion we have for them all, cannot but apprehend very plainly, how much leſs we ſhould be able to do, toward the Support and Convenience of Life in the State we are in, had either fewer Members been written in God's Book, or were we to loſe any of thoſe which at preſent we have. *But now hath God ſet the members, every one of them in the body, as it hath pleaſed him: and if they were all one member, where were the body? But now are they many members; yet but one body.* Ver. 18, 19, 20. And even *thoſe members of the body, which ſeem to be more feeble, are neceſſary*; Ver. 22. *God having*, by making them ſo, *given more abundant Honour to that Part which*, in common Appearance, ſeemed *to lack*. It was from the ſtupendous Adjuſting of all theſe together, that *Galen* of old inferred the Exiſtence of God: and tho' they who are skilled in Anatomy

tomy have a Satisfaction peculiar to themſelve
in this Argument for his Wiſdom and Powe
yet there are none of us, who may not, wit
out the Help of this Art, ſee enough of o
ſelves to find out, that *we live, and move,* a
have our being in God; and *are fearfully and wo*
derfully made, the Work of his Hands.

After the ſame Pattern has God been grac
ouſly pleaſed to diſpoſe the Church of Chri
which is a Spiritual Body of Men, united un
der Chriſt as their Head, and quickened by hi
Spirit, as the Life and Soul of that Body.

I ſhall not here ſpeak of that Diverſity o
Gifts, to which the Apoſtle refers; becauſe the
are moſt of them ceaſed: and the Preſent an
Ordinary State of the Church affords Occaſio
enough to obſerve the wiſe Variety by which i
has been upheld in that tolerable Order in whic
it ſubſiſts to this Day.

That ſtanding Diſtinction of Miniſters in it
which has been tranſmitted down from the ver
Beginning, and is, God be thanked, happily pre
ſerved amongſt us to the Honour and Good o
this Church, is one great Reſemblance of th
Diverſity of Members in the Natural Body, an
of the Uſe of that Difference.

For by this Diſtinction there is a great deal o
Confuſion prevented in the ordinary Adminiſtr
tion of Divine Things: and the People kno
where to apply for that Direction and Help
they at any time want. The different Talen
that are afforded by Nature, and the differe

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Meaſures of Goodneſs and Power, that are added by Grace to the ſeveral Members of Chriſt's Myſtical Body, do all tend to the better State and Unity of it; while it is the ſame God that giveth the one, and the ſame Spirit that diſpenſes the other. For all theſe ſeveral Gifts, whether of Nature or Grace, are ordered ſo as to make all thoſe that poſſeſs them ſeverally to ſtand in need of, and to be of uſe to each other.

The Learning and Abilities of thoſe that are of good Underſtanding give Light to the Ignorant: and the Plainneſs and Simplicity of thoſe, who have leſs Knowledge, is a Caution to the Men of Skill againſt being too Subtle. The Zeal and Forwardneſs of ſome puts Life and Motion into the Spirit of thoſe that are too ſlack and remiſs; and the Calmneſs and Moderation of others ſerves to temper and govern that Heat, which would otherwiſe be too apt to inflame. The Courage of many in the ways of Religion ſupports thoſe who are more ſubject to Fear: and the Humility and Diffidence of theſe does help to keep in that Courage from growing too bold. And thus by a wiſe tempering theſe ſeveral Diſpoſitions and Faculties together, all the Purpoſes of the Spiritual Body are ſerved; and no Part is without its proper Deſign, or is defrauded of its proper Supply.

In like manner has the Providence of God ordered the Civil Bodies of Men, and taken Care that the different Degrees, which were ſoon found, and have ever ſince continued amongſt them,

ſhould contribute more to their Welfare and Happineſs, than an equal Diviſion of that, which now comes to them in ſeveral Proportions, in all common Appearance would do.

For conſidering the Paſſions to which Human Nature is ſubject, it cannot be expected that Men ſhould live in any Comfort together, without the Aſſiſtance of Government; as in Fact they never have done. Now there is no Government we know among Equals; nor any Means of uniting them, without putting ſome Diſtinction between them.

This we find is done to our Hands, by the Wiſdom of God, and Courſe of the World; and all good Order and Government is founded upon it. Some are born, and others are choſen to Rule; and the reſt by their Birth and Eſtate of Life are prepared to Obey: But both one and the other mutually depend on that Body, to which they bear their Relation; and it is hard to ſay on which ſide the Advantage does lie. It is very certain there ſhould never be a Diviſion between them, becauſe they are all but one Body; and the Joy or Grief of one Part, is, or ought to be the Joy or Grief of them all.

And as this Diſtinction between the Head and the Members is neceſſary to the Conſtitution of a Political Body; ſo we find that there is a great Diſtinction alſo between the Members themſelves, anſwerable to the ſeveral Offices that are to be done in any Civil Society. For neither here have all Members the ſame Office, nor are

they all fit for the ſame. When the Son of *Sirach* had reckoned up ſeveral Artificers, he ſays, *Eccluſ.* 38. 31, 32, 33, 34. *All theſe truſt to their Hands, and every one is wiſe in his Work; without theſe cannot a City be inhabited, and they ſhall not dwell where they will, nor go up and down. They ſhall not be ſought for in publick Counſel, nor ſit high in the Congregation; they ſhall not ſit in the Judges Seat, nor underſtand the Sentence of Judgment: But they will maintain the State of the World, and their Deſire is in the Work of their Craft.* And ſo vaſt is the Variety of theſe Occupations, that I ſhall not offer at any Enumeration of them. They are evident to all Men, and to none more than to the Inhabitants of this Great and Magnificent City; which more or leſs, bears a Part in almoſt all the Buſineſs that is in the World.

All that hear me are abundantly ſenſible of the many Hands that are daily employed in different Works, and the manifold Uſe there is of theſe various Employments. For by this Means there is ſome Employment for all, as it is abſolutely neceſſary for the Good of the Whole, that all ſhould be duly employed. They who are not fit for one thing, are, or may be made fit for another; and there is no Office ſo low, which does not add Comfort and Life to thoſe that diſcharge it.

The different Degrees of Worldly Buſineſs, and Worldly Advantage, as they require Men of different Abilities, and different Ranks; ſo they give a great deal of room for the Improvements

of Induſtry, and are a great Encouragement t Men to uſe their utmoſt Diligence in that Statio to which they are called. And as the Variety o Stations that are in this World is of this Beaut and Uſe to the whole; ſo may particular Perſon be eaſy in any: Becauſe each has its proper Sa tisfaction attending it, and it can never be ne ceſſary for any Man's Happineſs to be raiſed to a higher Degree, or even to keep in that where he is.

His Troubles may poſſibly increaſe with his Fortune, and he may find himſelf better in a lower Eſtate. His Happineſs can never conſiſ in his being this or that Member; but in faith fully doing the Office of that which he actually is; in which he ſhall certainly find his Account For in this Reſpect alſo, *God hath tempered the Body together, having given more abundant Honou to that Part which lacked; That there ſhould be n Schiſm in the Body, but that the Members ſhoul have the ſame Care one of another.*

I ſhall proceed therefore in the next Place to conſider,

II. The Uſe we have to make of this Order of God, in every one of theſe ſeveral Reſpects.

1. And in Reſpect of our Natural Bodies, we are, in the Firſt Place, to admire and adore the Wiſdom of God for having laid his Hand upon them, and formed them in ſo wonderful a Manner. And, conſidering the Uſes for which he

has fitted the ſeveral Parts of which our Bodies conſiſt, we ſhould never invert that Order of Nature; but apply all our Members to thoſe particular Functions for which they were originally intended; and take the greateſt Care of ſuch as are weak, and moſt apt to be hurt, as being neceſſary to the Support of our Strength. We ſhould *every one* of us *know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſence, even as the Gentiles that know not God*; 1 *Theſſ.* 4. 4. but in the Service of him by whom our Bodies were made, and by whoſe Providence they are daily preſerved.

2. And ſince God has been pleaſed to obſerve the ſame Sort of Order in forming the Spiritual Body, the Church, we are all of us, as Chriſtians, obliged to ſtand to that Order, and put our ſelves under the Direction of it. *God having ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers*, They who anſwer to theſe ſeveral Characters are bound to take heed to their particular Miniſtry, that they fulfil it accordingly; that they do not confound what Chriſt has diſtinguiſhed, but each of them abide in their ſeveral Place. And all Chriſtians, committed to their Care, ſhould look on them, as *the Miniſters of Chriſt, and Stewards of the Myſteries of God; and eſteem them very highly in love for their Work ſake.* And all Chriſtians indifferently ſhould look on each other, as Members of the ſame Myſtical Body; and have the ſame Care one of another. No Difference of Sta-

tions

tions or Talents, with which they are ſeverally entruſted, ſhould make any the leaſt Schiſm or Diviſion between them: But all theſe Diverſities of Powers, and Gifts, ſhould be turned and improved, as they were intended by God, to the better State of the Body in general, and the greater Comfort and Eaſe of every Part.

For the Manifeſtation of the Spirit, in whatever kind it is made, *is given to every Man to profit withal. To one is given by the Spirit the Word of Wiſdom, to another the Word of Knowledge, and to another Faith by the ſame Spirit*, Ver. 7, 8, 9. to the end that the Prudence of one may direct the Knowledge of the other, and the Faith of a Third may receive Increaſe from, and alſo perfect them both.

The Strong ought to bear the Infirmities of the weak, and not to pleaſe themſelves, Rom. 15. 1. and the Weak ſhould not take upon them to cenſure the Strong: But each ſhould ſo help and aſſiſt one another, that they, who have Strength may get Mildneſs of Temper; and they who are under Infirmities may gather ſome Strength. No Member ſhould boaſt, becauſe he has nothing which he has not received; nor ſhould any look on himſelf as neglected, becauſe the ſame Spirit, tho' in different Manner, is given to all; and *the ſame Lord over all is rich unto all that call upon him.*

3. Let us then go on to conſider the Uſe we have to make of obſerving the ſame Order of God, as it appears in the Civil Bodies of Men.

It

It has already been mentioned, and it is evident to us, that a vaſt Variety of Stations and Employments goes to the upholding of Civil Society, and to the furniſhing the common Conveniencies and Comforts of Life; and the Uſe we have to make of this Obſervation, is, to take Care in our ſeveral Stations, that this Wiſe and Excellent Order of Providence may anſwer as fully, as poſſible, that deſirable End for which it is laid.

If God has ſo tempered this Body together, having given more abundant Honour to that Part which lacked, that there ſhould be no Schiſm in the Body, but that the Members ſhould have the ſame Care one of another; we muſt go and do likewiſe in all that which remains to be done: and not think that any Member has no need of the reſt; but provide that each may give that Help to the others which either may lack. For *the Eye cannot ſay to the Hand, I have no need of thee; nor again, the Head to the Feet, I have no need of you: nay, much more thoſe Members of the Body which ſeem to be more feeble, are neceſſary*, Ver. 21. 22. And therefore the Head muſt have all the Members under its Care; and every Member muſt contribute its Share to the Support of the Head. The Foot muſt not pretend to ſay it is not of the Body, becauſe it is not the Hand; nor muſt the Ear ſay the ſame, becauſe it is not the Eye. They are all of them equally Members, tho' ſet in a different Place, and made for a different Uſe; and the common Welfare

fare and Eaſe of them all depends on their Orderly Working under the Head.

Every man muſt *abide in the ſame Calling wherein he is called*, 1 Cor. 7. 20. till the ſame Providence that placed him there calls him up higher: and no man muſt think himſelf diſcharged of the Duties he owes to the Body, becauſe the Office he bears in it is not ſo high as he may poſſibly think it ſhould be.

From ſuch kind of Thoughts it is, that Factions and Seditions ariſe; nor can the Unity and Peace of the Body by any means be any longer preſerved, than the Members of it are ſatisfied with the proper Functions aſſigned them, and quietly do their ſeveral Parts.

To ſecure this as much as is poſſible, and to prevent that Uneaſineſs which ſometimes grows to a general Diſorder, it is incumbent on thoſe who have the Care of the reſt of the Members, or Abilities to help them, to ſee that none of them may ever have Cauſe to complain of their being neglected; but that all may find the Benefit of being a Part of the Body.

Thoſe Members which we think to be leſs honourable, on thoſe, according to the Order and Wiſdom of God, we ſhould *beſtow more abundant Honour*; that Comelineſs may be added to thoſe Parts which are in any meaſure uncomely. Such are the Poor, the Diſeaſed, and the Ignorant People of any particular Countrey, who are therefore to be relieved, attended, and taught; that they who are, conſidering the State of this World,

World, neceſſary Parts of the Political Body, may not only be kept from being offenſive and injurious to it; but may be made by Improvement and Care, the Supports and the Ornaments of it.

You will, I am confident, all bear me witneſs that this may be done: Nay, you all know that great Things have been done in this way already, through the Piety and Encouragement of our Princes, and the Wiſdom, Charity and Care of thoſe who have under them govern'd this Noble and Ancient City.

But tho' you do know it, and be eſtabliſhed in the preſent Truth, it will not, I aſſure my ſelf, be unpleaſant to you to hear a faithful Account of the Effects of this Care, and to be ſtirred up to the Continuance of it, by way of Remembrance.

Here the Reports from the ſeveral Hoſpitals were read.

From theſe ſeveral Reports, we may obſerve the great Variety of Sufferings and Wants that is among the Members of this Political Body, and the ſeveral Ways of their being relieved.

Ignorance, and the want of Preparation for proper Employments, is provided againſt by the Care of *Chriſt's Hoſpital*, and many are yearly trained up there, to be uſeful Members of the Church, as well as the State: And by this Means, a great deal both of Impiety and Miſery is prevented from ſpreading amongſt us.

Of the like Nature with this is that part of the Charge of the *Work-Houſe*, which is employed in the Education of Poor Children: And both theſe do highly deſerve and require our Aſſiſtance, as the Stock of both Houſes is low; and as it is, of the two, a greater Good to the Publick to prevent Evil, than to remove it out of the way.

But foraſmuch as no Care is great enough for preventing all Evils from coming; therefore is that Charity alſo to be praiſed and encouraged, that takes the next Step to cure that which other Methods could not prevent.

Of this kind is the Hoſpital of *Bridewell*, founded upon this wiſe and juſt Rule of the Apoſtle, 2 *Theſſ.* 3. 10. That *if a Man will not work, neither ſhould he eat.* Here the *Idle* and *Vagrant*, that have brought Poverty and Diſtreſs upon themſelves, as it were with the Violence of an armed Man, are taught to mend their Condition, by mending

ing their Manners; and made to have recourſe to that Labour for Suſtenance, which they blindly run from before as a Grievance unto them.

And of like Nature with this is the other part of the Charge of the *Work-Houſe*, that is applied to the Reformation and Help of ſuch looſe and diſorderly Perſons, as would otherwiſe be a great Nuiſance to the Place where they dwell. Theſe therefore not only for Charity, but for the ſake of good Government, ſhould be encouraged; that the Diſorder get not up into the nobler Parts of the Body, by too much Neglect of theſe Inferior Members.

Other Caſes there are that ſeem to be Objects of mere Compaſſion and Pity. Such are the *Wounded, the Sick, the Diſeaſed, and the Maimed*; whether any of theſe Calamities have come upon Men by their Faults, or in the common Viſitation of others, or even by doing their Duties. For tho' theſe latter do certainly moſt deſerve our Compaſſion; the others undoubtedly need it as much, and in ſome Reſpects more; and all ſhould have it as their Caſes require.

This Part is anſwered by the Hoſpitals of St. *Bartholomew* and St. *Thomas*; and is ſo great a Burden upon them, that I truſt, God will put it into the Hearts of thoſe that are able to make it eaſier to them.

There is one Case of Pity behind, I mean that at *Bethlehem*; which affects me too much a great deal to let me say much upon it. And one cannot but be at a loss how to express the Sense one has of the sad Condition of those who are out of their Senses. But if we take our Notion of it from what we know of those Disorders that come nearest to Madness; and the outward Symptoms that discover themselves in Persons that are actually Distracted, especially in the melancholy way, who are a Terror to all Persons they see, as all Persons they see are a Terror to them; we cannot help thinking it exceedingly Miserable, and feeling the utmost Compassion for those whose sad Condition it is.

I cannot therefore look on it as necessary to plead for those who cannot speak for themselves. Their deep Silence, to say nothing of the Returns of their Rage, is more moving than any Words set in order can be.

It cannot be expected that all People should, beyond their Prayers, extend their Help to all these Cases: But 'tis to be hoped all of them will find Persons enough that are able and willing to give them severally their proper Relief.

Tho' all of them are pitiable, yet all Men are not equally moved by all the several Objects of

Pity, any more than they are able to conſider them all; but one is more affected with the Ignorance, another with the Idleneſs he finds in the World, and the Miſchiefs of each. Another is pierced with the Cries of Want, and the Groanings of People under the Diſeaſes and Pains of the Body; and others feel yet a more ſenſible Grief for thoſe that are troubled in Mind.

All theſe Calamities are at preſent before us together; and ſurely no one can be ſo inſenſible of them, as not to be touched by one at leaſt or other of theſe: nor can I doubt but that theſe ſeveral Hoſpitals, of whoſe Care you have had an Account, and who labour under their ſeveral Difficulties, will, by the Kindneſs of new Benefactors, be enabled to go on with their Work, and provide for them all.

I have the more Reaſon to hope ſo, becauſe by every one of theſe Charities, Proviſion is made for the better Eſtate of the Spiritual, as well as the Civil Society. Some are trained up from their Youth to the Knowledge and Practice of the Chriſtian Religion; others by ſuitable Diſcipline are brought to a Senſe of their Duty, or at leaſt are reſtrained from tranſgreſſing it in that licentious Manner they formerly did. And others again by proper Relief under Sickneſs and Pain are preſerved from a great deal of Impatience, and encouraged to place their Dependance

on God. And tho' People under Diſtraction make no immediate Uſe of the Good that is done them; yet they who are, by the Bleſſing of God, reſtored to their Senſes, will be very apt to break out in his Praiſe, and find themſelves doubly bound to employ the Reaſon he has a Second Time given them, to his Honour and Glory for the reſt of their Lives.

In a word, a great many Chriſtian Virtues are exerciſed by thoſe that ſhew this Compaſſion; and a great many are alſo excited in thoſe that receive it.

It is a great Means of making both one and the other grow up in that Faith, from whence this Charity flows; and live together in the mutual Exchange of good Offices, as all the Members of Chriſt's Body ſhould conſtantly do.

Her Majeſty, who is under Chriſt the Head of this particular Church, has ſhewn us the way, in that tender Regard ſhe has ever had to all the Wants of the Body under Her Care; eſpecially the Wants of thoſe, who are the Miniſters of it; and in that Advice She has lately been pleaſed to give us from the Throne, to *ſtudy to be quiet, and to do our own Buſineſs* in our ſeveral Stations.

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Let us all then endeavour to follow Her Gracious Counſel, and Her Shining Example; and not only do our own Buſineſs, and let others do theirs, but aſſiſt them in it as much as we can; and look into every Part of the Body, that if it is poſſible, no Member may lack; but that there may be a Sort of *Equality, by all the Members having the ſame Care one of another.*

And that this Care may have the deſired Effect, *let us beſeech God, by whoſe Spirit the whole Body of the Church is governed and ſanctified, that he would receive the Supplications and Prayers, which we offer before him, for all Eſtates of Men in his Holy Church; that every Member of the ſame, in his Vocation and Miniſtry, may truly and godly ſerve him, thro' our Lord and Saviour Jeſus Chriſt, to whom be glory in the Church, throughout all Ages World without End.* Amen.

FINIS.

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